

TERMS—ONE DOLLAR A YEAR.

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The American Colonization Society will dispatch their superior ship "Golconda," 1016 tons, for Liberia, on the first day of May and the first day of November, regularly. To industrious and worthy people of color, the Society will give passage and subsistence on the voyage—made in about forty days—and support for the first six months after landing. Single adult persons get ten acres, and families twenty-five acres of land. These are all gifts—never to be repaid. Those wishing to remove to Liberia should make application, addressed to Rev. William McLain, D. D., Financial Secretary, or to William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

### **THE AFRICAN REPOSITORY,**

Published on the first of every month, is the official organ of the American Colonization Society. It is intended to be a record of the Society's proceedings, and of the movements made in all parts of the world for the civilization and evangelization of Africa. It is sent without charge, when requested, to the Officers of the Society and of its Auxiliaries, to Life Members, and to Annual Contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Remittances for it may be made to the address of the Financial or the Corresponding Secretary of the Society.

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VOL. XLVI.]

WASHINGTON, MAY, 1870.

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ENCOURAGEMENTS IN OUR WORK.

There are no greater inducements for continued and increased effort than those furnished by eminent usefulness in the past and present. We congratulate our friends on the success with which it has pleased God to crown our efforts. We rejoice with them also in the recent tokens of the Divine favor.

Liberia stands to-day, upon the Western Coast of Africa, a splendid illustration of what God can evolve from small means, and from imperfect efforts. It is rarely the lot of men to have so palpable evidence of the good they have done as is furnished in the highly prosperous condition of our African Christian Republic. Its full and cheerful acknowledgment, as an independent Christian nation, by fifteen of the leading Powers of the earth, in so short time from the hour it assumed a nationality, is a fact significant to the last degree of its progress.

No one can read the inaugural address of the new President, Mr. Roye, delivered January 3 of the present year, without the assurance that Liberia, in poor benighted Africa, is competent, with God's blessing and our aid, to the regeneration of that entire continent. The facts amply justify the statement, that Liberia has taken her place amongst the progressive, civilizing, and Christianizing influences of the world, and that from henceforth Africa has upon her own shores the means of her own salvation.

Amongst the highly important advantages of Liberia is the fact that Christian missionary associations can now, with safety and success, operate through her upon the native tribes of Africa to any extent they please. Already six hundred thousand of the natives are voluntarily within her jurisdiction, for the sake of the advantages to be derived from her protec-

tion, and commerce, and schools, and churches. The missionary is welcomed by the Government and people of Liberia, and from this point the success of his labors are guaranteed far into the interior.

And now, in the freedom of the former slaves of this country, God has, for the first time in the history of the world, the emigrants and missionaries for Africa. The descendants of Africa can live and thrive in the climate, which is deadly to white men. Large numbers of the freedmen of this country are anxious to enter upon the work, and if they had the means would go on their own account, asking no aid from any one. Many of them are already fitted, by their piety at least, for missionaries; and others are rapidly being fitted in all respects; and Liberia has in her College and other schools and churches the means of providing what those who go may lack.

We must also record, as tokens of encouragement, the revival of interest at home, not only amongst the colored people of the South, but amongst those upon whom we must still for a time longer rely for the means of sending the people, who lack only the means to go. Witness Mr. Arthington's gift of £1,000, amounting to between six and seven thousand dollars, which, self moved or rather Divinely moved, he recently sent us from England, and other donations. Witness the numerous meetings in New York and Boston and elsewhere of the past winter. Witness the cessation of all hostility to our work, and the prevalence of correct views of it. We are sure that God will give us the means to meet His remarkable Providence in behalf of our colored people, and of Africa.

We have all that is necessary for the furtherance of this great movement but money, and we respectfully but earnestly ask the friends of Africa's regeneration to remember us. We cannot send the hundreds of worthy applicants now upon our books until our depleted treasury is replenished.

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#### INFLUENCE OF LIBERIA.

A letter from Monrovia, in Liberia, West Africa, dated February 3, 1870, states that the African explorer, Mr. Winwood Reade, arrived in Monrovia in the January mail steamer from Liverpool. He started on the 11th of January on a visit to

Bopora, one of the large interior towns, about one hundred miles from Monrovia. Bopora is one of the centres of Mandingo trade, and of the Arabic literature of interior Africa. He was accompanied by Professor E. W. Blyden, of Liberia College, and by several other Liberians. Mr. Reade reports that he has penetrated to the Niger river, from Sierra Leone, which he discovered about four hundred miles from the coast. This discovery may prove beneficial to Liberia. Mr. Reade's ideas, we are informed, concerning the mental capacity of the negro, have undergone considerable change since he wrote his book called "Savage Africa," and he is now inclined to give him a much higher place in the scale of humanity than he assigns to him in that book. He says that the Liberians are the most highly cultivated people he has met on the West Coast of Africa.

The Rev. E. W. Blyden, who joined this expedition to Bopora, is a minister of the Presbyterian church, and Professor of the Latin, Greek, and Arabic languages in the Liberia College. He received the honorary degree of Master of Arts at the last commencement of Lafayette College, Easton, Pennsylvania. He was born in the island of St. Thomas, Danish West Indies, August 3, 1832, and is of unmixed African descent. He came to the United States in 1850, and soon after embarked for Liberia as an emigrant in a vessel of the American Colonization Society. He reached Monrovia, Liberia, on the 26th of January, 1851. He entered the Alexander High School, and soon excelled in Latin and Greek. In 1853 he was placed in charge of the Alexander High School. In 1858 he was ordained as a Presbyterian minister. In 1861 he was appointed Professor of Latin and Greek in Liberia College, at Monrovia. In 1866 Mr. Blyden passed the summer at the Syrian Protestant College, on Mount Lebanon, where he studied the Arabic language. He is now thirty-eight years of age, more than half of which he has resided in the Republic of Liberia, where his education was mainly acquired. He has also mastered the Hebrew, German, Spanish, Italian, and French languages, making nine in all, including the English. Numerous chiefs, headmen, and Mohammedan priests have travelled hundreds of miles to visit Liberia and converse with Mr. Blyden. As he has visited Jerusalem, the "Holy City," he is regarded with great favor by the Mohammedans.

Professor Blyden speaks of Liberia as "an area of negro freedom, and a scene for untrammelled growth and development," with "a wide and ever-expanding field for benevolent effort," and with "an outlying or surrounding wilderness to be reclaimed, and the barbarism of ages to be brought over to Christian life." He urges black men to seek "their ancestral home, and assist in constructing a Christian African empire."

The sum of *fifty thousand dollars* is needed at once, to defray the expenses and settlement in Liberia of pious and industrious freedmen, who desire to go for the good of Africa, and to promote their own welfare. Here is a practical missionary work, already owned and blessed of God.—*T. S. M., in the Presbyterian.*

### THE COUNTRY EAST OF LIBERIA.\*

#### MONROVIA TO BOPORO.

It had long been considered important by the friends of Liberia that an exploration should be made of the country east of the Republic. The only difficulty in the way was to find the proper man for the enterprise. President Warner had for a number of years been seeking for such a one, when Mr. Benjamin Anderson volunteered to undertake the exploration. He is a young man, educated in Liberia, of pure negro blood, and had previously served as Secretary of the Treasury under President Warner. The narrative is printed without correction from the original manuscript. We omit only such parts as seem to us not to possess interest to the general reader.

This account of a journey to Musardu, the capital of the Western Mandingoes, is the result of a proposal made by Henry M. Schieffelin, Esq., of New York, through President D. B. Warner, of Liberia, who for six or eight years had been endeavoring, till now without success, to induce the inauguration of an expedition from Liberia to explore the interior as far as possible. Mr. Schieffelin and Caleb Swan, Esq., of New York, furnished the means necessary to carry on the exploration.

No especial point was indicated by the promoters of this exploration; only the general direction was given, east and north-east. The especial point, however, agreed upon by my friends in Monrovia was Musardu, the capital of the Western Mandingoes. This is the portion of the country of Manding which our citizens Seymour and Ash attempted to visit; but their travels were unfortunately interrupted in a manner that nearly cost them their lives.

The Mandingoes have always excited the liveliest interest on account of their superior physical appearance, their natural intelligence, their activity, and their enterprise. No one has passed unnoticed these tall black men from the eastern interior, in whose countenances spirit and intellect are strongly featured.

\* NARRATIVE OF A JOURNEY TO MUSARDU, the capital of the Western Mandingoes. By Benjamin Anderson. New York, 1870. 12mo: pages 118.

Their diligent journeys from Tallakondah have allowed no sea-coast town north-west of the St. Paul's to remain unvisited. Their avidity for trade has drawn them from their treeless plains to the Atlantic ocean. Their zeal for Islam has caused the name of Mohammed to be pronounced in this part of Africa, where it otherwise would never have been mentioned.

Musardu can, by easy journeys, be reached from Monrovia in twenty-five or thirty days. I was obliged, however, from the delays and inconveniences incident to interior traveling in Africa, to occupy thirteen months.

Sometimes I was compelled to spend considerable lengths of time in one place. I have not on that account burdened this report with incipid recitals of what, every day, nearly repeated itself. Whatever struck me as descriptive of the country, or illustrative of the manners of the people, that I have recorded.

I am sensible that the regions through which I have traveled are capable of yielding vaster stores of information, in a scientific point of view, than what I have afforded; but I shall be satisfied if this humble beginning succeeds in encouraging others in the same direction, and on a more extensive scale.

I shall now proceed to narrate the journey from Monrovia to Musardu; but especially from Boporo to Musardu. I shall rapidly march through the two grand divisions of the Boozie country. I shall first make the reader acquainted with the Domar Boozie; introduce him at once to the populous and thriving towns of Zolu, Zow-Zow, Salaghee, Fissahbue, and Bokkasaw. Leaving the Domar country, we shall enter the Wymar country, give time to rest at Ziggah Porrah Zue, in latitude  $8^{\circ} 14' 45''$ , its capital, the vast and noisy market of which takes place every Sunday, upon the banks of the same river on which Clay-Ashland, Louisiana, Virginia, and Caldwell are seated—the St. Paul's. We shall then cross the river upon a suspension bridge of wicker-work, elevated twenty-five feet from its surface, and come in the territory of one of the most warlike kings in the Wymar country, the bloody Donilnyah. We shall not tarry long in his presence; but, hastening away, nothing shall stop our progress—not even the Vukkah mountains, a boundary acknowledged to divide the fertile hills of Wymar from the almost treeless plains of Manding. Crossing these with the tramp and speed of a soldier, we shall quickly descend into the country of the Western Mandingoes, visit their principal cities, and, finally, take up our abode in their capital—Musardu.

The instruments with which observations were made were: One sextant, by E. & G. W. Blunt, New York; one aneroid barometer; two thermometers—1st,  $133^{\circ} 2d$ ,  $140^{\circ}$ , by B. Pike, New York; two small night and day compasses, by H. W.

Hunter, New York; one tolerably good watch; one artificial horizon.

On the 14th of February, 1868, I embarked the effects of the expedition in a large canoe, loaned me by Dr. C. B. Dunbar for the purpose. We reached Virginia, on the St. Paul's, at six o'clock P. M. The next morning we started for Vannswah, a Dey village, four and a half miles in the rear of Virginia. This village was once occupied wholly by the Deys, but their power is fast waning, and more than half the village is now in the hands of Mandingo traders from Boporo.

Here it was that I had made a previous arrangement for the conduct of the expedition with a learned Mandingo, Kaifal-Kanda, who had lately arrived from his native town, Billelah, a place near to, and scarcely second in importance to Musardu itself.

I was detained here three weeks waiting for him to arrange our departure. In the mean time all my carriers, who were Kroomen, deserted me, with the exception of their head-man, Ben, being frightened by what the Dey people told them of the dangers of the road. Kaifal at first proposed to send me direct to Boporo; but my friends at Monrovia were so apprehensive that I should not be able to pass through that country, that I refused to go to Boporo. Subsequent events proved that their apprehensions were not entirely unfounded.

Boporo, though the most direct route, or the route most usually traveled, is also the place where the strongest opposition is offered to any one wishing to pass through. It is the place where the policy of non-intercourse originated. Its power and policy dominate over the surrounding regions.

It was upon my refusal to go to Boporo that Kaifal sent me to Bessa's town, which is situated forty miles west of Boporo. And though it is somewhat independent of the authority of Momoru Son, the king of Boporo, the same practice prevails with respect to prohibiting all penetration into the interior.

On the 6th of March, having hired eighteen Congoes to supply the place of the Kroomen who had deserted me, we started from Vannswah for Bessa's town, under the conduct of two of Kaifal's young men. Bessa's town was the place pitched upon as our starting-point for Musardu, since I had refused to go to Boporo.

Passing, as rapidly as our burdens would permit, the towns of Vyrmore, Sne, Moah, Weta, and Bambu, we reached Manneenah on Thursday, the 12th of March. We had been traveling in a north-eastern direction; halting here, we saw a large mountain, north-east by east, behind which Boporo is said to lie. We had now to change our course to westward, in order to go to Bessa's town. All the towns and villages through

which we have passed, except Weta, Bambu, and Mannèenah, belonged to the Dey's. This tribe was once numerous and powerful, but is now scatteringly sprinkled in small and unimportant villages over the face of the country. Slave-trade, war, and their absorption into other tribes, have nearly obliterated every thing that distinguished them as a tribe. Old Gatumba's town, both in appearance and hospitality, is the only redeeming feature in this part of the country.

The physical features of the country are roughened by hills, valleys, and small plains; and similar inequalities of surface prevail to what may be seen in the rear of Clay-Ashland; indeed, the Clay-Ashland hills are a part of them, and must have been produced by the same physical causes.

These hills grow bolder and more conspicuous in outline as we advance in the interior. Sometimes linked together by gentle depressions, and sometimes entirely detached from each other, they form no definite range; raising and running toward every point of the compass, they present all the varieties of figure and direction that hills can assume.

Their composition, so far as could be discerned from their surface, was the ordinary vegetable mould, with boulders of iron ore, granite, white quartz, and a mixed detritus from these various rocks, charged in many places with thin-leaved mica, similar to that which is seen in the Clay-Ashland hills.

Before we reached the margin of the Boporo, or Boatswain country, we passed through long and almost unbroken strips of forests, upon a road partaking of the uneven character of the country, and strewn for miles with sharp pebbles and vitreous quartz, rendering travel painful enough to the unshod pedestrian. Huge boulders of granite were dispersed here and there, relieving the gloom and monotony of large, shady forest trees. This region is intersected with numerous streams, flowing over sandy bottoms or granite beds, with a temperature of 58°, 60°, and 62° Fahrenheit.

On Saturday, the 13th of March, we left Mannèenah, and after traveling forty miles westward we reached Bessa's town, at six o'clock P. M.

Bessa's town is in latitude 7° 3' 19", in the western portion of the Golah country. It is elevated about four hundred and eighty feet above the level of the sea. This town is located in a small, irregular plain, studded with palm-trees, and hedged in by hills in nearly every direction. It is strongly fortified with a double barricade of large wooden stakes; in the space between each barricade sharp-pointed stakes, four feet long, are set obliquely in the ground, crossing each other; this is to prevent the defenses from being scaled. The town is of an oval form, the north and south points resting on the edge of swamps;

the east and west points, which are the points of access, are flanked with a strong quadrilateral stockade, with four intervening gates between the outside gate and the town itself. There are guard-houses to each of these gates, and people constantly in them night and day. To a force without artillery this town would give some trouble. It contains about three hundred and fifty clay dwellings of various sizes, and between eight hundred and one thousand inhabitants, who may be regarded as the permanent population. Of the transient traders and visitors it would be difficult to form any estimate. The houses are huddled together in a close and most uncomfortable proximity; in some parts of the town scarcely two persons can walk abreast. In matters of cleanliness and health King Bessa can not be said to have seriously consulted the interests of his people.

Bessa himself is a personage well known to one of our best citizens, Mr. Gabriel Moore. He is of Mandingo extraction. I regret, however, to say that he is deplorably wanting in that sedateness and religious cast of feeling which usually forms the distinguishing characteristic of that tribe.

I was informed that he had purchased a dispensation from the rigid observances of that creed from some of the Mandingo priests by paying a large amount of money. This license to do evil so affected our journey to Musardu, that it came nearly breaking up the expedition altogether.

It was on Friday we arrived in this town—a day said to be always inauspicious. We introduced ourselves as being sent to him by one of his own countrymen, Kaifal Kanda, a Mandingo, living at Vannswah, with whom we were going to Musardu.

He affected to listen with great attention, spoke of the commotions of the interior, which, as he said, was a great obstacle and hindrance to all traveling just at that time. He also informed me that he would have to consult the other kings behind him before allowing me to pass, and he kept on creating difficulty after difficulty. He had no consulting to do, for he was at that time at variance with the principal neighboring chiefs.

I was not pleased with my first audience, yet I was induced to make Bessa the following presents: three bars of tobacco, one double barrelled pistol, one large brass kettle, one piece of fancy handkerchiefs, and one keg of powder. This gift was received with satisfaction, but it was hinted that the king was anxious to trade with me for the rest of my money. I had, therefore, to distinctly state that I did not wish to trade, as that would prevent me from accomplishing the object for which I had come, namely, to go to Musardu.

Bessa now began to show how much he disrelished the idea of my passing through his country, and carrying so much money "behind him," as he expressed it. He offered me his fat bullocks, country cloths, palm-oil, ivory, etc.; but I steadily refused to trade. Finding me inexorable in that respect, he began to grumble about the "dash," or gifts, I had made him. Some mischievous persons had told him that the gifts were insignificant to what it was the custom of Liberians to "dash," or present, kings; and Jollah, my interpreter, had some difficulty to persuade the king to the contrary; besides, he had his own reasons for remaining so incredulous.

I had now struck the line of obstruction at this point. It was upon my refusal to go to Boporo that Kaifal had sent me to Bessa's town. Bessa, in carrying out this policy of non-intercourse with the interior, which is a standing, well-known, and agreed-upon thing throughout the whole country, now commenced a series of annoyances, his people acting in concert with him.

My carriers, who had hitherto shown willingness and obedience, now began openly to disobey my orders; and my difficulty was greatly increased from the fact that I had not been able to get a single civilized person to accompany me. I had no one, in consequence, to confer with, or to assist me in watching the movements of my mutinous Congoes. It soon became evident that there was an understanding between my Congoes and Bessa, and that all hands were conspiring together against me. Several times I had detected Bessa and the Congoes in secret consultation. I guessed at once the villainy hatching. I tried every means to induce the Congoes to disregard the idle tales that were told them by Bessa and his people; but neither advice, persuasion, nor the offer of donations above their pay could overcome the impression that had been made upon their minds respecting the dangers of the route. Big Ben, the Krooman, kept himself aloof from the plots of the Congoes, yet he was in favor of returning to Monrovia; and he made my ears ring with, "Spouse we no find good path; we go back now."

Bessa is naturally avaricious. This vice was unfortunately worked up to its worst resource. He drank night and day, until he had sufficiently steamed himself up to the courage for down-right robbery. Drunk he gets every day; and after the first two or three hours of excess are over, he finally sobers down to that degree at which his avarice is greatest and his regard for other people's rights least. There he remains.

Bessa is engaged in the slave-trade. Passing one morning through the town, I saw a slave with his right hand tied up to his neck, and fifty sticks of salt fastened to his back, about to

be sent into the interior to be exchanged for a bullock. Six slaves, chained together, worked on his farms. He has numerous other slaves, but they were better treated. He regretted to me the interference of the Liberians with the foreign slave-trade.

It was now the beginning of April, and I had not been able to proceed upon my journey. My Congo carriers refused to go any further. Kaifal, the Mandingo, still remained at Vannswah. I therefore tried to induce Bessa to hire me some of his people. I offered to pay him liberally if he would honestly engage in sending me forward. He accepted the offer, and received an amount of \$66 40 in goods. He gave me four persons to act as interpreters and guides; but I had no one to carry my luggage, and he took good care that no one should be hired for that purpose. He was continually telling me that my money "no got feet this time."

If I could have relied on my Congoes, I would have gone on despite Bessa's attempts to prevent me; but their defection paralyzed all movement forward. I could bethink myself of no other resource than to return to Vannswah in quest of Kaifal. Not having any one in whom I could repose confidence enough to place my effects in their care until I returned from Vannswah, I had to run the risk of placing them in the hands of the king. On the 5th of April, 1868, taking two of my Congoes with me, I came to Boporo. There I met Seymoru Syyo, Kaifal's relation, a tall, fine-looking Mandingo, but whose very black countenance wore a still blacker cloud of displeasure because I had not come to him direct, instead of going to Bessa. He scarcely deigned to look at me, especially as I was in no decent plight, having undertaken the journey barefoot, in order to cross the streams more readily. He at length gave me to understand that, so far as Kaifal's going to Musardu was concerned, it depended entirely upon his (Seymoru Syyo's) pleasure; muttered something about the war at Musardu, counted his beads, and then strode off toward the mosque, where they had just been summoned to prayer.

On the 6th of April, 1868, I started from Boporo, and arrived at Vannswah on the 9th. Kaifal affected regret at having caused me so much delay, telling me that it was owing to his preparation to get ready that he was detained so long. He now promised to march immediately. This he made a show of doing by sending his women and scholars forward, telling me to go on with them, while he should remain behind to pray for our success. I consented; but he managed to lag behind so long, that I never saw him again until May 8, after I had left Bessa's and come to Boporo.

I now went back to Bessa's town, persuaded that Kaifal

would soon follow. As soon as I arrived at Bessa's, Ben, the Krooman, informed me that the Congoes had tried to induce the king to send them home, telling him that he might keep all my goods if he would only permit them to go home. I went straight to the king, and requested him to deliver to me my boxes; he at once hesitated, and I could scarcely get him to consent to let me have the box containing my clothes. After much contention and wrangling, he delivered up all the boxes, retaining the powder and guns. He then declared that I must pay him for all the Congoes I had placed in his hands; that I must pay him a piece of cloth and a gun for each one of them, as well as for feeding them while I was gone to Vannswah. He then made some other frivolous demands, which he deemed necessary to justify the robbery he was about to commit.

The king extorted \$130; Ben, the Krooman, and Louis, a Congo, negotiating the business. I refused to have any thing to do with it. This occurred on Friday and Saturday, the 23d and 24th of April.

The next day I resolved to go to Boporo. Nothing was more contrary to Bessa's wishes. He now tried his best to induce me to go on my journey through his country. He declared that unless the Congoes wanted to lose their heads, they should go along with me. He was willing to furnish guides and interpreters. But my resolution was taken; I was determined to go to Boporo; no blandishments nor hollow professions of friendship could lead me to trust him after what I had just experienced at his hands. We were allowed to depart without further annoyance. The Congoes were overjoyed, for they were sure that I was returning home. Bessa even sent six stalwart slaves to carry me, in order that my feelings might be soothed into some kind of forbearance toward him; for he now began to fear that I might bring him to account, though it seemed he was willing to run the risk rather than restore the goods. I availed myself of the service of his carriers.

I arrived at Boporo on the 25th of April, 1868. Kaifal had not yet come, and did not arrive until three days afterward. He now appeared indignant at Bessa's conduct, and affected the greatest diligence for our setting out immediately for Musardu. But first he would go to Bessa and influence him to restore what he had unjustly taken from me. He induced me to make considerable presents to his friend and relation, Seymoru Syyo, helping himself also in a manner which nothing but my great anxiety for him to hasten our journey would have allowed me to permit.

Before he went to Bessa's, the principal Mandingoes in the town, Kaifal, and myself held a council, in which they strove

to induce me to return to Bessa's with Kaifal, but I utterly refused. I would talk of nothing but soldiers, cannon, the burning of Bessa's town, and other furious things, which so alarmed the Mandingoes that they begged me not to write to Monrovia about the matter until Kaifal had gone and tried to get the money. In this council the Mandingoes reminded me that, as the Liberians and Mandingoes were one and the same people, I ought not to act with too great a severity.

Kaifal, it seemed, had greatly offended Seymoru Syyo by sending me to Bessa's instead of sending me direct to Boporo; but, as I have before shown, it was not Kaifal's fault that I did not go directly to Boporo. However the fault was imputed to him; and as he could only regain the favor of Seymoru by gifts, it was thought no more than right that I should bestow them, as it was through my persistence in refusing to go to Boporo that he had got into the difficulty with Seymoru. As soon as my boxes arrived at Boporo, Seymoru altered his demeanor toward me. His dark and grumbling countenance immediately changed into a smiling intimacy and friendship. He would fain have posted me on wings to Musardu.

Though Boporo is the capital of the Boatswain or Condo county, and the usual residence of the king, Momoru Son, the king was at this time residing at a large town called Totoquella, eight miles northeast of Boporo.

As soon as Kaifal started for Bessa's town, I resolved to pay my respects to King Momoru. I arrived at Totoquella on May 7, 1868. I was kindly received, and at once stated to the king that I would have been to see him much sooner, but that I was a stranger in his country, and had supposed that he resided at his reputed capital, Boporo; that, when I came to that town, I was informed that he had gone elsewhere. He replied that he was accustomed to divide his time between the two towns, sometimes residing at Boporo and sometimes staying at Totoquella. I then informed him of the object of my visit.

The king was intelligent and communicative. He was, however, chagrined that the Government—the new administration of which had just come into power—had not taken any notice of him, and sent him a (book) paper, expressive of its good feelings toward him, as had been the custom of all incoming administrations. He was always referring to a treaty that had been made between him and President Benson during the incumbency of the latter. I had, therefore, to console him with the notion that, as soon as the administration had got fairly into operation, it would not fail to draw up an instrument similar to what President Benson had given him, as well as to make such other arrangement as would satisfy his utmost

wishes. The king informed me that he was at that moment trying to stop a war between the Boozies and Barlines, two interior tribes; that he had, in order to promote that purpose, sent five hundred sticks of salt into the Barline country, and the same amount to the Boozies; that he had instructed his messengers to use every argument to incline the parties to peace; that the war was not only hurtful to themselves, but that it damaged him by interrupting all intercourse between his country and theirs, and even with the natives whose country lay behind them. He had sent, therefore, to beg both parties to desist; but if neither would listen, he intended to indemnify himself for such losses as he sustained by their feuds by seizing persons and property belonging to them in his country. If only one party was willing to comply with his requests, he intended to assist that party with his own military forces. Salt, in the settling of difficulties, has a peculiar propriety—it is a sign of peace as well as a commodity of value for traffic.

The king now chose to remove his court from Totoquella to Boporo. None was more eager for this change than myself; for it carried his person and influence just where I wished to make use of them. He left the town May 10, 1868, accompanied by his courtiers, warriors, women, servants, and musicians; of the last there were two kinds, those who performed on horns and drums, and those who sang the praises of the king, timing their music with a sort of iron cymbal, one part being fitted to the thumb of the left hand and beaten with a piece of iron by the right.

When the king and his retinue had passed the outer gates of the barricade, a Mandingo priest came out and pronounced a benediction on the royal departure. As soon as this was over we started, the king walking all the way, he had but say one word and they would have carried him. We were preceded by the singing men, who, with the clang of their iron cymbals and their vociferous vocalisms nearly deafened me. After two or three hours spent in traveling, halting, singing, firing muskets, and all sorts of noisy demonstrations, we came to Boporo. The king entered the town and went directly to his own residence. Everybody came to do homage and welcome his arrival. But nothing appeared more respectful than the Mandingo priests, who came in a body, habited in their white and scarlet robes; tall, dignified black men, with countenances solemn and intelligent. It is remarkable how orderly and sociable these gatherings upon such occasions conduct themselves. Nothing of the rowdyism and clamor for which communities highly civilized are sometimes notorious. The day concluded with dancing, feasting, and warlike exercises. The

next day beheld everything settled down into its usual routine.

I was now to discover the character of Kaifal in its true light. He had always affected piety and uprightness; nothing very material had occurred to alter my opinion. To be sure, he had lately shown intense craving for my large silver spoon, yet I was inclined to be charitable to this human weakness. He went to Bessa's, solemnly assuring me that he would be gone but two or three days; he staid three weeks, which caused my patience, and confidence too, to grow less. I dispatched two of my boys after him. Upon the return of my messengers I was informed that he had been generously entertained by Bessa, that a sheep had been slain, and other good offices done for him. I became alarmed lest such friendly cheer would lessen his zeal to recover my goods.

I therefore lost no time in ingratiating myself with the king. And there was scarcely anything I had to propose that was not favorably entertained and facilitated. I had strengthened my influence by gifts as well as by the great amusement my stereoscope afforded him. I had thoroughly instructed him in the purposes of my mission, and showed him how discreditable it would be to his name and his honor if anything should befall me and my effects within the precincts of his dominions, so that I should not be able to carry out the wishes of the promoters of the expedition. In this part of my affairs I was particularly blessed by Providence in getting in my interest a near relation of the king's. He was a Golah man, by the civilized name of Chancellor. He had long resided both at Monrovia and Cape Palmas with one of the best citizens, Dr. S. F. McGill, and could speak English fluently, besides several native tongues. He adhered with unflagging zeal to my interest, and never ceased importuning his royal kinsman, night and day, respecting my affairs. He was of mild disposition, full of encouragement and sympathy, having nothing to contradict the universal benevolence of his person and character except a huge antiquated horse-pistol, without which he was never seen, and which became a subject of merriment, as being a burden without a benefit, perfectly innocent in all things except its weight. I had now determined to use all my influence against Kaifal and Bessa. I had been robbed of one part of my goods by the one, and inveigled out of another part by the other. The purposes of the expedition had been baffled, though I had striven to the utmost to accomplish them.

Momora might be avaricious, but his avarice was a virtue to Bessa's rapacity and Kaifal's unprincipled dealings. If the king wished me to give him anything, his requests were always

accompanied with politeness and desert, arising from the prospect of his facilitating my journey to Musardu. I made a formal complaint against Kaifal and Bessa, presenting the King a written list of all the goods they had unfairly gotten from me. He convened the leading Mandingoes of the town and the principal chiefs. The king himself opened this grand palavar, declaring "that, owing to the acts of some of the Mandingoes, many things had been said by the Liberians tending to lessen his character. Whenever the Liberians lost their money, by trade or otherwise, he had always to bear the brunt of their dishonest actions, and to suffer all kinds of disparagement of character." Nor did he neglect to cite the instances, mentioning as a particular case that of John B. Jordan, who had traded in that country and lost considerable amounts; and then he went on in detail, until he became angered. The Mandingoes found it necessary to appease him by all sorts of condescension; even the singing men were called in. It was necessary to adjourn, that the royal displeasure might cool off.

The next day the business was resumed. It is the custom for everybody taking part in a (palavar) discussion to deliver his argument or opinion, walking up and down in the presence of his audience, with a spear in his hands.

This mode was observed by all the chiefs who spoke on this occasion. Many of them delivered themselves with such spirit and sense as to draw the frequent acclamations of their hearers. They declared that they not only ought to be careful about provoking the Americans against them, but, as the money was for the purpose of (dashing) presenting the chiefs through whose country I might pass, I ought to be allowed to give it to whom I wished; and that none ought to accept unless they were willing to accept the conditions of the gift also.

For the conduct of Bessa and Kaifal the Mandingoes at Boporo seemed to have been held as sureties; certainly not by their own will or consent, but by virtue of their being most conveniently at hand for any purpose of indemnification that might arise. Kaifal, who was still at Bessa's town, was summoned to appear. Bessa was ordered to refund every article according to the list.

The messenger charged with this business went to Bessa's in the most formal manner, being in complete war-dress. It was therefore understood that there was to be no trifling. Things began now to conspire in my favor.

Just about this time a young man by the name of Sanders Washington, from the settlement of Virginia, went to Bessa's town for the purpose of trading. Here he learned what had happened between Bessa and myself. He at once advised

Bessa to restore the money before the consequences became serious. Bessa, becoming more sober than was usual with him, commenced to apprehend a severe chastising from the Government, and right upon the heels of what was to be feared from the Americans came Momoru's no less dreaded demands. Bessa quickly gave up the things to Mr. Sanders Washington, and consoled himself in a drunken spree. Mr. Washington immediately sent the things to Boporo.

Kaifal now made his appearance. It was the 28th of May, 1868. He came before the council dressed in a dark-blue robe, a red cap bordered with a white band, the badge of his sacerdotal order, on his head, sandals on his feet, his prayer-beads in his hands, his face and faculties prepared for the worst. He was ordered to account for the manner he had conducted my affairs. He commenced defending himself by declaring that what had happened to me was the result of my own obstinacy; for when he wished to send me directly to Boporo, I had insisted on going elsewhere. He declared that I had absolutely refused to go to Boporo, and that I had maligned the king, and that I had gone to Bessa's, where my indiscretion had got me into trouble and made me lose my money; that Bessa had acted in all things honestly.

His argument was partly true and partly false. All he averred respecting Boporo was indeed true; but, borrowing the courage which the truth about Boporo gave him, his assertions about Bessa's conduct were bold and barefaced lies. I replied that it was solely upon his advice that I had gone to Bessa's; that as to my coming to Boporo, he plainly saw I was there, and that without consulting him.

We now came to that part in which he had taken my money and gone off to Bessa's, where he had staid so long that it became necessary to send for him. Being questioned why he had done so, his self-possession entirely forsook him, and though he referred the matter to a rapid manipulation of his beads, it brought him no relief. He told them over and over, but they failed to enlighten his mind so as to furnish prompt replies and ready answers. He finally stammered out something about his waiting for the new moon. He had not regarded that luminary when he was getting the goods.

He was made to restore according to the list. I was now in possession of all my goods again, with the prospect of being able to prosecute the exploration with success.

Boporo, the capital of the Boatswain country, is in latitude  $7^{\circ} 45' 8''$ . Its elevation above the level of the sea is about five hundred and sixty feet. The barometer, in the months of May and June, stands from 29.18 to 29.40, the thermometer ranges from 78 to 80 Fahrenheit. It is situated in a small

plain, near the foot of some high hills E. N. E. of it. Very high hills rise on every side, with an elevation from three hundred to six hundred and fifty feet, coursing along in every direction, some continuing three or four miles in length before their spurs come down into the valleys or plains. The soil of the plains is chiefly white and yellow clay; but near the base of the hills it is generally mixed with the detritus of granite and other rocks washed down in the rainy season from their sides. Granite boulders of various sizes are found on the sides and tops of these hills, and, unlike the granite of our cape, which is of a fine, dark, flinty appearance, present many grades of tint and texture. A large piece of this granitic gneiss forms a part of the grave of King Boatswain, the present king's father, broken in such a way as to show the red, white, and gray in beautiful contrast. A little art might have rendered it more worthy to mark so mighty a grave. Every tree, flower, and shrub on our cape repeats itself here, not excepting the water lilies seen in the creeks as you go to Junk, though not in the same profusion.

At Totoquella, northeast of Boporo, and four hours' walk southeast from the former, the St. Paul's river presents rugged and impassable falls. Northwest of Totoquella are beds of specular iron ore, which the natives break into fragments and use for shot.

(TO BE CONTINUED.)

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#### AMERICAN COLONIZATION SOCIETY.

A public meeting of this Society was held on Sunday evening, April 10, in the Brick Church, corner of Fifth Avenue and Thirty-Seventh street, New York, Dr. Murray in the chair. Dr. S. I. Prime having offered up prayer, the Chairman introduced the Secretary of the Association, the Rev. Dr. Orcutt, who said:

Why hold these public meetings in behalf of African colonization? For the simple reason that the events of Providence manifestly call for just such meetings. Hundreds of the freedmen of the South, *self-moved*, have asked for a passage to Liberia. But why export labor out of the country? Among others, for these four reasons: *First*. The emigrants desire to go. *Second*. They have a right to go. *Third*. They are needed in Liberia more than they are here. *Fourth*. We owe it to them and to Africa to send them. About two years ago the following questions were sent to Mr. B. V. R. James of Liberia, who had resided there over thirty years, the most of which he

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spent in teaching, and who was one of the most intelligent and trustworthy men in that country: "Are we sending you too many emigrants?" To this question he replied, under date of Oct. 6, 1868, "*No, no, no!* emphatically, *No!* We need more emigrants—not less new countries have to be peopled by emigration—cannot be by natural increase, especially in this degenerate state and condition of the world."

"Has there been a frightful mortality among the emigrants recently sent to Liberia?" To this question he responded: "Mortality in Africa is no greater than that which occurred in the early settlements of the American Colonies, even in those places which are now considered the most healthy parts of your God-given and God-blessed land."

"Is there an extensive and increasing disposition among the emigrants to return to the United States?" Answer: "Some people, white as well as black, are not content anywhere; they would find fault in Heaven, if possible! How many people in happy New England break up and sell out and go far West, and to the golden regions of California; and, after staying a few years, come flying back to their old home—full of abuse of the fine countries and places that had allured them away from their former places of abode. So it is here with some of the new and some of the old comers. The industrious and prudent emigrant, soon as he gets through the fever, looks around and seeks for something to do to support himself and family. If successful, (and he generally may be, if he really desires employment,) he becomes contented, and settles down, and becomes a good citizen; while the shiftless, lazy emigrant shuffles about from pillar to post, and after a while concludes he cannot live in the country. If he has not got money to carry him back, he continues to get up some fabulous story about his sufferings, and sends the same off to his friends in the United States, which generally finds more sympathizers than those of the good, honest emigrant who only asks his friends in the United States for a penny now and then to help him and his family over a hard place."

The Rev. Dr. Potter next addressed the assemblage. He said that the black man had equal rights now, and he was entitled to use them. They should have the same chance as a white man, for they were on this continent and had contributed to its wealth, and were brought on this continent through the agency of the whites. The negro had not much chance in this country, but they had more and all that they desired in their own. He regretted to know that in the skilled and mechanical circles of the country the negro was found wanting, though they engaged in such occupations as house-work, and work properly belonging to women. This ought not to be; the black

race ought to be engaged in nobler occupation than this, and they proposed in this scheme of theirs to give him a chance. The negroes realized the fact that it would take three or four generations to disabuse the minds of the people of all opposition now existing, and to break down the barriers of caste. Their only prospect at present, and for years to come, was to be jostled about between the opposing political factions and kicked about by each, and it would be the best plan to send them home thoroughly imbued with the principle of civilization and religion. Thus would Africa in time be civilized and brought under Christian influence.

The Rev. Dr. H. D. Ganse next addressed the meeting. He said that as many negroes as desire to live in this country would do so, but as many as desire to return, they had the broadest claim upon them to help them to return. They had been torn from their native land in by-gone days, and now they wanted to return to benefit themselves and their fellow-men. It was said that the native Africans crowded into the Liberian settlements and became so civilized that you could hardly distinguish them from the American negro.

Prof. Eaton of Packer College, Brooklyn, was the next speaker. He observed that the prospects of the colored race in this country was not a pleasant one. The movement in which they were engaged was a noble one, and the efforts of the Society were being directed to the solution of an easy problem. Those who were in antagonism to this Society were trying to show that the white and black races were essentially different, but he believed in the spirit of Holy Writ that God made all nations of one flesh and blood. If he had time he would prove that the wretched state of Africa and the Africans at the present time was due to them, that is, to the Caucasian race, quite as much as the present troubles now surrounding them here was the cause of the vacillating policy on the Slavery question in the time of their forefathers. After the singing of the Doxology the meeting separated.—*New York Tribune*.

#### COLONIZATION MEETING IN HARTFORD, CONNECTICUT.

A union meeting was held in the First Baptist Church on Sunday evening, March 27, under the auspices of the State Colonization Society, the Rev. W. W. Turner, Vice-President, presiding. Mr. Turner said, in opening the meeting, that, whatever individual views may have been in the past, there can be but one opinion now—that great injustice was done to the people of Africa by tearing them away from their families and subjecting them to a condition of hopeless bondage in this country; and though we, as a nation, declared that all men

were created equal, and endowed with inalienable rights, we conceded none of these rights to the slaves of our country. The former slaves are now not only free, but enfranchised, and the full rights of citizenship accorded them; but is that all we have to do to do justice to them? The speaker showed that if a man was arrested as a criminal in Georgia and brought to Connecticut, and it should be proved that he was innocent, it would not be treating him fairly to simply release him; and so with these former slaves—some of them desire to return to the country of their fathers. And does not justice require that we should pay the expenses of such, and furnish them means enough to subsist till they can maintain themselves? Mr. Turner closed by introducing Rev. D. C. Haynes, recently appointed District Secretary of the American Colonization Society.

Mr. Haynes said he would begin his address by setting forth what is *not* the work of the Society. It is not a scheme for removing the colored people from this country. We concede that they have the same rights here that we ourselves have. It is therefore no part of our plan to carry any man to Africa against his wishes. Our problem is: Africa, the Egypt and Ethiopia of the Bible, must be redeemed. It is impossible, in God's economy of the universe, that one-fifth part of the whole world's surface, upon which one hundred and fifty millions of people are living, should remain in its present degraded condition. The efforts in behalf of Africa hitherto have been entirely inadequate; but many changes have taken place favorable to its redemption, and God's set time to favor Zion in Africa has come: as, instance the dying out of the slave trade; the increase of legitimate commerce; the persistency of missionaries, and the remarkable revival of missionary effort through Liberia, particularly by the appointment of colored missionaries. A particular fact of encouragement is that God has overruled the great system of slavery in this country, in the preparation of a people adapted in various ways for the work of regenerating Africa, and is raising up large numbers who feel that there is a great future before them in the redemption of their fatherland; and in yielding to this duty these people feel that they are not only consulting their own interest, but also the interests of their children. The speaker then proceeded to unfold in detail the purposes of the Society, which are to send such of the former slaves as may desire to go to Africa, that they may there, by missionary and Christianizing efforts, spread civilization and the Gospel, and eventually bring that country out of darkness into light. The speaker spoke at length of the success of the Society in Liberia. It had sent there in all 14,000 emigrants, and since the war 2,400; and there

are now 900 applicants for passages in May in the ship *Golconda*, and \$45,000 is required to pay for their removal—\$100 to each man and his keeping for six months. The Liberian government gives ten acres of land to each individual, and twenty-five acres to each man who has a family. The College in Liberia, of which Hon. J. J. Roberts is President, is a well-managed institution—not inferior to any college of the same age in the U. S.—and there are High Schools and churches of six denominations. The speaker alluded to the fact that one-eighth of the commercial wealth of this country had been built up by slave labor, and it is not asking too much that a small portion of its wealth should be given to aid in returning those who have been held in bondage, and have so largely contributed to the creation of these riches, to their native land. Colonies and Missions have failed because of the difficulties attending the acclimation of white people having them in charge; but the plan now is to send only colored people, who, accustomed to the climate, will be able to sustain themselves. The lecturer, in quoting the remarks of a gentleman to the effect that the child was born who would live to see the day when a railroad would be built through the heart of Africa, said that the English had projected roads already.—*Hartford Courant*.

#### COLONIZATION MEETING AT NORWICH, CONNECTICUT.

The meeting held in the interest of the American Colonization Society last evening was doubtless unattended by many who, consulting comfort or safety, hesitated to venture forth in the driving storm even when offered the inducement of able and copious discourses, but those who braved the war of the elements formed a select and interesting audience, giving an attention to the subject which augurs well for the success of the cause in Norwich.

The meeting was held in the vestry of the Second Congregational church, Hon. L. F. S. Foster in the chair, and at eight o'clock the meeting being called to order, after some preliminary remarks he said that one hundred years ago more negroes were brought to Newport, Rhode Island, than to any other port in the United States. In the year 1770, before any action in the matter had been taken by Great Britain, Dr. Samuel Hopkins, of Newport, moved by the wrongs of the African slave trade, conceived the idea of the colonization of negroes in Africa, and under his care several negroes were educated for this purpose. In 1817, S. J. Mills, of Connecticut, and E. Burgess were sent to the West Coast of Africa to select a site for a Colony. They were sent for the purpose by the American Colonization Society. From the first it received

much opposition, both from abolitionists at the North and slave-holders at the South, singular as it may seem. But now slavery, the only ground of opposition, is removed, and it is time for the Christian people of this country to pay the debt they owe Africa. The Christian world has dragged 4,000,000 Africans from their homes, and if any wish to return, in Heaven's name let us give them our assistance.

The Rev. D. C. Haynes, District Secretary of the Society, being called upon, said that the object of this Society was the formation in Africa of a Christian, republican country. Missionary effort had been directed to Africa, but only in this way could it be evangelized, for while to the white men the climatic effects were deadly, to the negro they were favorable. Since the Society was established, fifty years ago, the receipts had averaged \$70,000 per annum, eight per cent. only going for expenses. In that time one hundred and fifty vessels had been sent out and not a life lost. The negroes are not invited to go, but when they come to us saying "Won't you send us? what can we do?" The generosity of a friend has provided us with a fine clipper ship of one thousand tons, enabling us to furnish transportation at about \$50 per individual. We have provisions in Liberia, including all the necessaries of life, to take the best of care of emigrants for six months, until they can provide for themselves, costing about \$50 per capita more. The Government of Liberia welcomes them with a donation of from ten to twenty-five acres of good land each, according to their circumstances. During the six months we provide for them they can raise a crop, which will place them beyond want. If they have trades, or prefer to earn their living in other ways, remunerative employments await them.

All the inhabitants (600,000) of Liberia are black, and governed by colored officers. They have a College and good government. Fifty or sixty vessels owned by the people are engaged in trade. The negroes of our own country are desirous of going to Liberia, and if they had means would trouble no one; but, as it is, several hundred applicants, chiefly freedmen in the South, are upon our books for passage to Liberia this year. We ought to have \$50,000 at once for this purpose alone. And everything indicates a growing desire amongst the people of color to return to their fatherland for its good and to improve their own condition. Are not these noble impulses on their part, and ought we not to respond to them? How can we better aid the freedmen, or so well aid Africa?

The Rev. Mr. Ashton, of this city, remarked that by this cause two principles were brought before us, and any action put forth must spring from one of them. The first was benevolence—for the cause appeals to our benevolence. This people

come to us for help; they ask us for pecuniary assistance, and their cause appeals not only to thinking men, but to the philanthropist and Christian as well. The only reason by which money can be withheld is selfishness. The speaker hoped that the community would be informed and enlightened upon this subject, for by this agency Africa is to be humanized and Christianized.

After some general inquiries of the Secretary in regard to the present condition of the Society, the freedmen, and Liberia, the meeting adjourned *sine die*.—*Norwich Bulletin*, April 19.

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LETTER FROM MR. J. W. NORWOOD.

Mr. Norwood was a passenger by the last voyage of the ship *Golconda*, to join the Episcopal Mission at Cape Palmas.

CAPE PALMAS, January 17, 1870.

We arrived at Monrovia after a pleasant passage of thirty-five days. During the voyage, I held Morning Prayers in the cabin, and Evening Prayers, with lectures on the Parables, in the steerage. During portions of the day, I conducted classes in reading, spelling, and ciphering.

Dr. James Hall, the agent for the American Colonization Society, was continually going about among the emigrants, relieving their distress, sparing no means for making them comfortable, and, in fact, he was like a kind parent to us all.

After our arrival at Monrovia, we visited the Rev. Mr. Gibson, spent our Christmas at his house, and attended Divine service at his church.

Thursday, December 30, we left the ship *Golconda*, as she was going to sail the next day, and, at the kind invitation of Captain Salmond, we went aboard of his bark, the *Midas*, from Bristol, England, where we met with every attention from the Captain during our stay.

The next day we received a visit from Dr. Hall and Mr. Fiske, who, with his lady, had accompanied the Doctor on the voyage, and now they had come to bid us God-speed. It was a sad thing for us to bid good-bye to the dear old Doctor and his friend, for they were like affectionate parents to us during the passage.

Sunday, January 2, Captain Salmond collected the crew in the cabin, and requested me to hold Divine Service for them. They were very attentive, and I preached to them from the text found in Luke ix: 42.

The following Sunday I read Service in the forenoon for Mr. Gibson; in the afternoon addressed the children of his Sunday-School, and in the evening made a missionary address to his

congregation, in which I endeavored to show that unity with the Pastor was the only way of spreading Christian civilization among the heathen that surround them.

Tuesday, January 11, arrived at Cape Palmas, where we received a warm welcome from Mrs. Cassell and Miss Savery. Next day we received a visit from Rev. J. G. Auer.—*The Spirit of Missions*.

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#### THE CABINET OF LIBERIA.

PRESIDENT ROYE, the new Executive of Liberia, has chosen as members of his Cabinet, several of the most experienced and intelligent men of that Republic, viz:

*Secretary of State*.—Gen. JOHN N. LEWIS.

*Secretary of the Treasury*.—Hon. B. J. K. ANDERSON.

*Secretary of the Interior*.—Hon. HILARY R. W. JOHNSON.

*Attorney General*.—HENRY W. JOHNSON, Jr., Esq.

Mr. Lewis has held the same exalted position in several preceding administrations, and ranks high as an able writer and diplomatist. Mr. Anderson has also served in the same capacity, with signal credit, under President Warner, and has lately made a successful exploration of the country interior of the Republic as far as Musardu, the reputed capital of the Western Mandingoes. Mr. Hilary Johnson was born on the West Coast of Africa, near Liberia, of American parents; was private Secretary to President Benson, whom he accompanied to England; Secretary of State during the last term of President Warner, and more recently a Professor in Liberia College. And Mr. Henry Johnson was for many years before his removal to Liberia, in 1865, a resident of Canandaigua, New York, where he arose, by his own exertions, from the humble trade of a barber to the honored rank of legal practitioner of the Bar of the Supreme Court of the State of New York.

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#### THE PUBLIC SCHOOLS OF LIBERIA.

The following gratifying intelligence is taken from a letter dated Monrovia, March 7:

"I beg to mention here that our Government proposes to increase the number and improve the character of her public schools. To effect this, a law has been passed creating a Com-

missioner of Education for each county, and defining the duties of the same. Rev. G. W. Gibson has been appointed as such for Montserado county, and it is believed will do all in his power to carry out the objects contemplated in the law. He hopes, it is said, to open a school in April next in every settlement in his district. Books suitable for common schools are greatly needed."

#### OHIO COLONIZATION SOCIETY.

We learn with pleasure that our District Secretary for Ohio has recently formed a State Society, auxiliary to the American Colonization Society. Its object, as stated in its constitution, "shall be the civilization and redemption of Africa, through her own race, to be effected by co-operating with the Republic of Liberia in increasing and strengthening the moral, intellectual, and physical forces of the Government, by giving substantial aid to those persons of color who are prepared by the Society, or otherwise, to do the great work needed in their fatherland, and who make application to go to Liberia for that purpose; and by contributing towards the more efficient working of the College of Liberia, and a more general system of education for Americo-Africans and native Africans, especially in the departments of trade, commerce, and agriculture, as well as in the more liberal professions."

The officers are—

*President*.—Right Rev. Charles P. McIlvaine, D. D., Cincinnati.

*Vice Presidents*.—Hon. E. E. White, Columbus; Hon. Bellamy Storer, Cincinnati; Hon. E. D. Mansfield, Morrow; Hon. Frederick Kinsman, Warren; James C. McMillan, Esq., Xenia; Alexander Guy, M. D., Oxford.

*Secretary*.—Rev. B. F. Romaine, Columbus.

*Board of Direction*.—Samuel Davis, Jr., Esq., Cincinnati; Hon. John B. Stallo, Cincinnati; Prof. Josiah Holbrook, Lebanon; B. S. Brown, M. D., Bellefontaine; Gen. J. S. Robinson, Kenton; Robert Gilliland, Esq., Ripley; James M. Stewart, M. D., Cedarville; Rev. F. Merrick, D. D., Delaware; Hon. Evert Bogardus, Four Corners; Hon. W. W. Griffith, Toledo; Hon. Joseph Bradbury, Cheshire; George W. Gregg, Esq., Circleville; John King, Esq., Zanesville; Hon. A. Munson, River Styx; George M. Woodbridge, Esq., Marietta; Hon. A. P. Lacy, Lacyville; Hon. G. [I. Young, New Lisbon; Hon. G. W. Steele, Painesville; Hon. Samuel Hayward, Kelloggsville, Wm. P. Cutler, Esq., Constitution; Hon. V. B. Horton, Pomeroy; Hon. Peter Odlin, Dayton; Hon. H. B. Payne, Cleveland; Ex-Governor Wm. Dennison, Columbus.

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The Board of Direction represent the nineteen Congressional Districts of the State, with five representing the State at large.

Those who are the best able to judge of the strength of this new organization pronounce it one of the strongest, as represented by its officers, that has been established in any of the States.

It is contemplated to form Societies in all the important sections of Ohio, auxiliary to the State Society, so as to secure united action and efficiency.

#### LETTER FROM PROFESSOR THOMAS C. UPHAM, D. D.

We are happy in being able to present the following interesting letter from the Rev. Thomas C. Upham, D. D., for more than forty years Professor of Mental and Moral Philosophy in Bowdoin College, Maine, and the popular author of several standard volumes:

NEW YORK, *April 20, 1870.*

Rev. JOHN ORCUTT, D. D.

DEAR SIR: Deprived by age and physical infirmity of the privilege of taking a part in the more public efforts of the friends of African colonization, I ask the favor, nevertheless, to express through you my continued interest, and my full and unquestioning faith in this noble and divine cause. My connection with the Colonization Society goes back some forty years; and from the beginning I have never doubted. In the darkest days, when the Society was assailed on every side, and not without some show of reason, my faith, looking beyond human errors to the wisdom of a controlling Providence, has remained unshaken.

Often in my solitary hours, not less than when pleading before God with my fellow-Christians for the restoration of erring humanity, have I seen and heard, in the depths of my spirit, the groans and the tears of suffering Africa. But I did not, and could not, at any period of my life, disconnect the interests of Africa from the interests of the negro race in this country. I did not remember Africa and forget the slave. In common with many others I have felt deeply the great wrong of American slavery; and my efforts, sympathy, and prayers have been with those who have labored for its termination. With me the two things have gone together. I have been unable to separate in my thoughts and in my deepest convictions the connection of the disenthralled and regenerated slave with the liberation of the land from which he came. But this connection, standing clear and firm in the convictions of many reflecting men, has not as yet found time to be fully realized. The slave is free, but Africa is not redeemed. The slave stands forth an American citizen, with the light of civilization and of Christianity, as well as of freedom thrown around him; but the hundred and fifty millions of Africa are still almost universally in the bondage of ignorance, cruelty, and barbarous superstition. The means which were applicable to the restoration of other heathen lands and nations,—the grand missionary work which has been

carried on by the white race in other parts of the world,—has been found in a great degree inapplicable here. So much so that many noble hearts have trembled before the difficulties of the problem, and have felt that human wisdom was not adequate to its solution.

But at this point of perplexity and darkness God unveils more clearly to our view the great plans which, amid clouds and shadows, amid wrongs and sufferings, required the elaboration of centuries. A new power has arisen; a nation has been born in a day; and the heart and the eye of Africa are turned towards her own children; and, with extended arms, and with more than the old Macedonian cry, she exclaims: "Come over and help us."

Some have supposed that this loud cry will be unheeded; that the possession of new rights, or rather of old rights newly acknowledged, will so intoxicate and benumb the hearts of our colored brethren that they will not listen. I cannot believe it. I do not so understand the qualities of the negro race. The attributes which constitute their character are not justly estimated. When they shall have received, year after year, the instructions of colleges, we shall be able to pronounce more decisively upon the powers of their intellect. But intellectual traits alone do not constitute the whole of humanity. The colored race manifest a docility, a patience, a depth of feeling, a quickness of sympathy, a facility of religious belief, an appreciation of the kind, the good, and the joyous in life, which mark them as a people who have a higher work to do than to sit down in idleness.

It is very true that they will not go, and ought not to go, contrary to their own convictions. But on this point I have no anxiety. The great God, who has watched over them from the beginning, who has marked their tears and heard their supplications, and in His own time has broken the chains of their bondage, will soon reveal to them the heights of their destiny, and will crown with a new glory the degradation which He has redeemed. It will not satisfy the African heart that the negro is recognized as a man, that he is an American citizen, that he has the right of suffrage, that he has a seat in the Senate; but with all the rights of an American, and educated in the best institutions of the country, he will find the God who has saved him opening his interior vision to behold the glory of being a co-worker in proclaiming the truths of freedom and justice, of civilization and Christianity throughout the length and breadth of Africa. Do not doubt it. Let the long-agitated question of the comparative mental position of the African race cease. A century hence, and perhaps much sooner, with the advantage of freedom and of equal education, the question will be settled on the philosophical basis of ascertained facts, and will be settled forever.

It is enough for us to know, in the light of the revelations which have become a part of history, that God is with the negro; and to know that the negro, no longer debased or restrained by slavery, will follow God's leading, whether his mission be here or elsewhere. Undoubtedly multitudes will stay here; America will be their home; both for their benefit and for our own. But other multitudes, touched with a higher inspiration and moulded to higher

issues, will, within the course perhaps of a single century, reveal the African desert blossoming as the rose; and civilization and Christianity flourishing under the protection of a system of republics, constituting under their own flag the United States of Africa.

In this great work, which constitutes a part of God's remedial system for the restoration of the world, colonization can now nobly lead. The way is now open for more energetic and widely-extended action, without the fears and doubts, and the liabilities to error, which have perplexed the past. And it cannot be doubted, that many influential men, who have hitherto stood aloof, are now ready for co-operation.

The day in which we live is remarkable for great and comprehensive plans. And these plans, so far as they originate in the great source of all good, are not likely to fail. Let me say, therefore, that the hour has come. The men, the only class of men who are adequately fitted for the task, are ready. Let there be no want of means. Combine unity of purpose with unity of action; and let purpose and action go hand in hand with prayer and faith, which constitute the great elements of success.

With sentiments of most respectful and sincere regard,

I remain, yours,

THOMAS C. UPHAM.

#### TWO NEW SETTLEMENTS IN LIBERIA.

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, March 3, 1870.

MY DEAR SIR: My last letter to you was dated January 7, via England, in which I apprized you of the arrival of the Golconda with her company of emigrants, and I informed you that it was my purpose to go up the St. Paul's river on the 11th, in company with the leading men of the Arthington and Brewer companies, to visit the sites selected for their location. We did so. We went as far as Millsburg in boats: here we had to land in consequence of the obstructions in the river, and walked thence to Muhlenburg, which I should judge to be about two miles above Millsburg. After taking a few minutes' rest and in looking around at Muhlenburg, we proceeded about a mile higher up on the banks of the river. From Millsburg up to the distance we travelled, and as far as we could see, the river is obstructed with solid masses of stone, and it is impossible for boats to pass. There are narrow streams running between the rocks that will admit the passage of small canoes, and these have to be managed by expert, experienced, active canoe men to pass in safety. I learn from the people at Millsburg that these obstructions in the river extend about six miles up from Millsburg. In our dry season the rocks are mostly uncovered.

After looking around at the surrounding country, the advantages and disadvantages to locate in that neighborhood were discussed among those present, and all of them decided that they could not settle there. We returned to Millsburg that evening about six o'clock, where we passed the night. The

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## LETTERS FROM EMIGRANTS.

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next day several of the other places on the river were visited by the men on their way down, and we reached Monrovia about twilight. After our return, the site for their location was again discussed. Some wanted to go up in the neighborhood of Muhlenburg, some proposed Caldwell, some Clay-Ashland, some Virginia, and some White Plains. But after a few days further deliberation, the Arthington company, headed by Mr. Alonzo Hoggard, decided to take their lands in the neighborhood of Muhlenburg, but not on the river, as the river could be of no service to them, and the lands near its banks not being, in their opinion, as good as the lands farther back. The Brewer company decided to locate in the rear of Virginia, and would not consent to locate near the other company. Lands for both companies have been surveyed for them, and for several weeks they have been busily engaged in clearing off their lots and in getting out lumber for their houses. I am assisting them to do this by paying persons to help them. Since they have commenced operations I have not been able to get up to their place to see their progress, but I learn from them and others that they are driving ahead finely. They go up from here on Mondays and return on Fridays or Saturdays of each week. I provide boats for the travelling to and fro, and have furnished them with the necessary tools for their work. Mr. Hoggard tells me that he will be ready in two weeks' time to take his family up, and soon the others will also be ready to have their families moved up. I am anxious to have the most of them on their own places by the middle of May, before our heavy weather sets in. With the exception of one or two of the males, who appear to have but little idea of farming, having grown up probably in some town or city, they seem cheerful and pleased with their prospects, and manifest no discontent. With but the exceptions named they are all occupying the Receptacle at this place.

It was your wish that the two companies should locate above Millsburg, on opposite sides of the river. If this had been done, the communication between the two settlements would only be by crossing at Millsburg, and this would necessitate travelling up and down the banks of the river several miles. I regret that your wishes cannot be carried out in their location. Still, notwithstanding these difficulties, I would have located them according to your wishes if they had consented, and to be carried out in planting two settlements opposite each other on the river above Muhlenburg. I think a good substantial bridge might be constructed across the river, which would afford facilities for communication and travel to settlers on both sides of the river, and facilitate the establishing of the chain of settlements to the interior that is contemplated

Yours, very truly,

H. W. DENNIS.

## LETTERS FROM EMIGRANTS.

The following letters to their friends from two of the prominent members of the company from Windsor, N. C., have been sent to us with a request for their publication in the Repository:

"MONROVIA, December 30, 1869.

"MR. SHEPPERD.

"DEAR SIR: I have arrived safe in Liberia, with all the emigrants in good health, except two of them, Solomon York and — Reiley. They are a little sick, but they are getting better. We all thank you for your disinterested kindness in aiding us to our father country. The emigrants are all satisfied, and will be better satisfied when they get out in the country and draw their land. Tell all the people we are now safe at Monrovia, and that we did not go to Cuba, nor to that island beyond Cuba, where it was reported that we would be taken. Tell William Outlaw, Blood Hoggard, Calvin Hoggard, Manuel Taylor, Blount Perr, Asa Sanders, Moses Gilliam, Isaac Barn, Wistar Barn, Samuel Taylor, Julia Taylor, Benjamin Brown, and Martha Vanbun that, after a voyage of thirty-six days, we arrived safe at Monrovia. Give my respects to all inquiring friends, and tell them myself and family are in good health. David Bryant, the son of James Bryant, is here with me to-day. Emma Bryant has moved away. They are all living except Henry and Willie. Henry Reynolds, Solomon York, and York Outlaw send their respects to you, all hoping to welcome you all in Liberia.

"Mr. Shepperd, we hope that this may find you and your family all well, and trust that the people will not be down on you for aiding us to come to this country. We believe that you have done right for us, and we thank you. Hoping that the Lord will keep you ever safe from the evil of this life, and bless you and your children.

"From your devoted friend,

"ALONZO HOGGARD.

"P. S. Mr. Outlaw, I send the black that you gave me, to show that I am safe in Liberia."

"MONROVIA, LIBERIA, January 1, 1870.

"SIR: After a voyage of thirty-six days we arrived safe at Liberia. I am now at the receptacle at Monrovia, and expect in a few days, by God's help, to go up the river St. Paul, where we intend to settle. This leaves me well and family. Please tell West Penn that we arrived here safe and well, and we desire for him to come. Henry Reynolds sends his love to you all. This is a fine country, and it is for the black man to live in. Give my best compliments to sister Fanny Ann, and tell her we arrived safe and in good health. I have seen Samuel Bryant to-day. He desires to see you and children, and says you must come over, and that he finds himself entirely sufficient and able to take care of you all. The first opportunity for Liberia you must come over and bring your mother, brother, and sister. This is short, but I will write a long one when I have seen more of the country.

"No more at present, but hope to see you by the next ship.

"SOLOMON YORK."

#### ITEMS OF INTELLIGENCE.

A STEP IN THE RIGHT DIRECTION.—The public will learn with no little amount of satisfaction that, through the instrumentality of Governor Sir Author E. Kennedy, Mr. Wm. Grant, one of our most intelligent native gentlemen, has been appointed to a seat in the Legislative Council. His excellency has done much in the short space of two years for the benefit of Africa. A native has been appointed Colonial Surgeon for the Gambia; a native pastor has been called to fill the post of chaplain for the same settlement; and now

a pure son of the soil is selected to legislate for his country.—*West African Liberator.*

**IMPORTANCE OF OPENING COMMUNICATIONS.**—In writing on the subject of opening a road from Sierra Leone to the Niger river, Governor A. E. Kennedy says: "It is a matter of great commercial importance to this settlement to have the road open to the Niger, in the Sangara country, and Mr. Reade has nearly accomplished this, having reached as far as Falaba; and, if he gets no farther, I have made arrangements this day with the son of a chief who will guaranty the safety of any one I may, send next dry season. I myself came to this Coast in the first mail (a commercial) steamer (the Fore-runner) which ever came to West Africa, and there are now four first-class steamers per month running out and home full of cargo. I see no limit to the development of trade on this Coast, if we can extend our influence and maintain peace in the interior.

**MILITARY EXPENSES FOR 1870-'71.**—The sum put down in the British estimates this year for military expenses on the West Coast of Africa is £34,754.

**NATAL EXPORTS AND IMPORTS.**—The returns of exports and imports for 1869, as compared with 1868, show a very healthy state of affairs. The imports for 1869 amounted to £380,331 against £317,432 for 1868. The exports for 1869 were £363,262 against £271,949 for 1868. The revenue derived from the customs was £39,702 for 1869 against £30,475 for 1868. The export of sugar was 7,662 tons against 4,662 tons.

### Receipts of the American Colonization Society,

*From the 20th of March to the 20th of April, 1870.*

MAINE.		
South Berwick—Con. Ch. and Parish, by Dea. John Plumer.....	47 86	
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Augusta—H. H. Dewitt, Dr. H. H. Hill, R. H. Cushman, J. W. Bradbury, J. Baker, each \$5; John Dorr, \$3; D. Williams, E. Fuller, each \$1.....	30 00	
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<b>NEW HAMPSHIRE.</b>	134 36	
By Rev. J. K. Converse, (\$106.)		
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By Simeon Ide, Esq., (\$60.)		
Claremont—Hon. E. L. Goddard, \$10; T. J. Harris, Simeon Ide, N. W. Goddard, Ch. O. Eastman, John L. Farwell, each \$5; Mrs. Ch. Leland, Mrs. G. N. Farwell, J. T. Emerson, Lemuel Ide, Dr. W. M. Ladd, each \$2; Mrs. Ruth F. Price, Mrs. M. E. Partridge, Mrs. H. E. Barrett, Mrs. C. M. Bingham, George L. Balcom, J. Wetherbee, Jr., R. K. Dow, Dr. F. T. Kidder, each \$1.....	53 00	
Plainfield—Rev. Jacob Seales, \$5; Joseph R. Johnson, \$2.....	7 00	
	166 00	
VERMONT.		
Woodstock—Estate of Ann C. Burnell, by Charles Marsh, administrator, in part of legacy and interest.....	650 00	

By Rev. J. K. Converse, (\$235.87.)  
*Burlington*—Additional—Miss Davis, J. H. Gates, E. W. Peck, each \$10; A. W. Allen, Dr. S. B. Nichols, H. Burnell, Mrs. R. W. Francis, Miss Lucia Wheeler, Miss Rebecca Wheeler, Mrs. H. Loomis, each \$5; J. W. Campbell, \$4; Geo. Francis, \$3; C. Blodgett, A. K. Cole, Mrs. Shedd, E. C. Loomis, C. Storrs, A. J. Crane, each \$2; Mrs. E. Hickok, M. H. Buckhan & Co., A. J. Derby, E. Floyd, A. Prouty, Charles Berms, M. J. Fisher, A. K. Ballard, each \$1.  
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*Manchester*—J. H. Davis, \$5; Rev. A. D. Austin, \$3; Major Hawley, Miss Ellen Hawley, each \$2.50; Rev. J. D. Wickham, P. Dudley, each \$2; G. H. Smith, Wm. P. Black, C. P. Smith, W. H. Fuller, each \$1.  
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I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of ——— dollars.

(If the bequest is of personal or real estate, so describe it, that it can be easily identified.)

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Via England, on the 24th of each month.—LETTERS, each half ounce, or fraction thereof, sixteen cents. NEWSPAPERS, each, four cents. BOOK PACKETS, under four ounces, twelve cents.

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CONSTITUTION  
OF THE  
AMERICAN COLONIZATION SOCIETY.

Incorporated March 22, 1837.

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The object to which its attention is to be exclusively directed is, to promote and execute a plan for colonizing, with their own consent, the free people of color residing in our country, in Africa, or in such other place as Congress shall deem expedient. And the Society shall act, to effect this object, in co-operation with the General Government and such of the States as may adopt regulations on the subject.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington, on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, a President and Vice-President shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life, and of Delegates from the several State Societies and Societies for the District of Columbia and Territories of the United States. Each of such Societies shall be entitled to one delegate for every five hundred dollars paid into the treasury of this Society within the year ending on the day of the annual meeting.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall *ex officio* be members of the Board. The President of the Society shall also be a Director *ex officio* and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet annually in Washington, immediately after the annual meeting of the Society, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary State Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

*Myers*